

GOUTAM BUDDHA AND KALINGA

AJIT KUMAR TRIPATHY

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By

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Preface

The book GOUTAM BUDDHA AND KALINGA is based entirely on the research work conducted by Sri Chakradhar Mohapatra, a noted linguistic historian and scholar on Buddha, who had published a book named "The Real Birth Place of Buddha" in the year 1977. The present Author does not claim any original research on the subject of birth place of Goutam Buddha but he has arranged the materials systematically often using the same language in the book of Sri Chakradhar Mohapatra.

The Author is grateful to Shri Lalatendu Mohapatra, son of late Chakradhar Mohapatra and the Proprietor of Grantha Mandir, who have gladly permitted me to utilize the materials contained in their publication "The Real Birth Place of Buddha".

Ajit Kumar Tripathy

12.04.06

CONTENTS

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CHAPTER-I

LANDMARKS IN LIFE OF BUDDHA AND KALINGA

Goutam later known as the Buddha was born to father Suddhodana and mother Mahamaya (Maya Devi) in Kapilavastu, which was the capital of Lumbini estate in the then Kalinga empire in the year 569 BC. Now Kapilavastu is known as Kapileswar, which has become a part of Bhubaneswar old town.

In the year 550 BC, he was married with Gopa the princess of Devadaha, then neighbouring estate of Lumbini belonging to Kolas in the Toshali region of the Kalinga empire. He was then 19.

In 540 BC at the age of 29, Goutam left home, renounced the world, accepted asceticism and met Bimbisara, Emperor of Magadha and took to meditation. For seven years he moved in deep forests from place to place and conducted deep penance.

In the year 533 BC he attained Enlightenment at the Uruvela forest and preached first to Tapusa and Bhallika, the two merchants of Kalinga. He then went on to declare Pravartana of Dharma Chakra at Varanasi.

In 532 BC at the age of 37 Buddha returned for the first time to his home at Kapilavastu (present Kapileswar), receiving information about grief of his father

Suddhodana and wife Gopa. Being mistreated by his subjects and relatives for having gone against the Vedas and preaching a new religion, he went back again to North India. Son Rahul and wife Gopa who were sermonized and baptized by the Buddha, accompanied him.

In 529 BC at the age of 40, Buddha again returned home and this time sermonized his step-mother, Mahaprajavati, visited Chhandaka his horse-groom who was in his death bed and then left his native place for good. This time also he did not have many disciples.

In the year 489 BC at the age of 80, Buddha breathed his last at Kusinagra and the funeral rites were conducted by the Mallas. Before the funeral, Therakshema of Kalinga took away his left molar tooth, went to Kalinga and handedover it to Brahmadutta the Emperor. The left molar tooth of Buddha was kept in a golden casket and was worshipped by the Emperor of Kalinga Brahmadutta. After he received it from Therakshema, Brahmadutta renamed his capital Kalingapattan as Dantapura in 489 BC.

In 487 BC, two years after the demise of Buddha, Emperor Brahmadutta built a Stupa at Kapilavastu (Kapileswara) and kept inside that the sacred relics (ashes and bones) of Buddha in an earthen container after receiving it from Mallas who had migrated from Kusinagra to Kalinga.

In the year 480 BC, nine years after the demise of Buddha the statute of Konakamana (Kona-Buddha) was established by Emperor Brahmadutta at the Charitra Port,

now called Konarka with a Stupa. The statue of Mayadevi, mother of Buddha was established there along with a Stupa.

30 years after the death of Buddha in 459 BC Brahmadutta, the then emperor of Kalinga died.

In 410 BC Kasiraj, the son of Emperor Brahmadutta attracted the attention of all the people of Kalinga by worshipping in pomp and grandeur the sacred relics of Buddha.

In 402 BC Kashiraj breathed his last. Attracted by the fame of the tooth relic, Kshiradhara the king of Asmaka , (now-a-days known as Kerala) attacked Kalinga, was defeated and he absconded after that. Sunanda the son of Kashiraja becomes the king of Kalinga after death of Kashiraja in 399 BC. Kshiradhara attacked Kalinga again to take possession of the tooth relic, but he died that very year.

The impression that Kalinga had become invincible because of the tooth relic had got spread to every corner of India and there was a hue and cry everywhere to destroy the tooth relic. Throughout his life Sunanda son of Kashiraja of Kalinga acted as a sentinel for the sacred tooth relic. He died in the year 356 BC.

In 349 BC there was a combined attack of the Kings of Cheta, Rastrika, Bhoja and Avanti of Kalinga during the reign of Guhashiva, son of Sunanda. The attack again failed.

In 343 BC, Hemamali, the dauther of Guhashiva sailed for Shri Lanka (Sinhala) with her husband

Dantakumar, concealing the sacred tooth relic inside her hair braid. Attacks on Kalinga stopped after that.

In 269 BC, 220 years after the demise of the Buddha, Ashoka was coroneted as the Emperor of Magadha. The Magadha empire set up by Chandragupta Mourya had the rest of India except Kalinga under it. Whereas Kalinga had three famous ports on its coast, Mouryan empire had no access to the South and South East Asia.

In 262 BC, Ashoka established friendship with Ahira, the Brahmanical king belonging to Chaitra dynasty of Kalinga. He sent a proposal of marriage to princess Karubaki, one of the foremost beauties at that time and the daughter of a Buddhist Dhivara King. Karubaki denied the marriage unless Ashoka embraced Buddhism.

In 261 B.C., Ashoka attacked Kalinga and after the famous battle of Kalinga, he embraced Buddhism, got married to Karubaki and returned to Pataliputra the Capital of Magadha with her.

In 259 B.C., Ashoka who was on a pleasure tour to the Uruvella forest for hunting, decided for reforms in administration in his empire after coming in contact with the ascetics and Buddhist monks in the same forest where Buddha had attained Enlightenment, Ashoka joined the Buddhist Sangha tnereafter.

In 258 B.C., Karubaki gave birth to prince Tibara.

In 257 B.C., Ashoka installed the rock edict (i), (ii), (iii) and (iv) in Toshali and Samapa (Dhauli and Jaugada in Khurda and Ganjam district of Orissa

respectively). Besides, the copies of these four edicts were installed in six other places in different places of India.

In 256 B.C., Ashoka again installed another nine edicts in Kalinga at Toshali and Samapa and another ten edicts in six places of India , where the earlier four edicts were installed.

In 255 B.C., Ashoka doubled the Stupa of Konakamana at the port of Charitra (Konark) in coast Kalings Sagara (now Bay of Bengal) in honour of Konakamana Buddha.

In 249 B.C., Ashoka visited Kapilvastu, the birth place of Buddha, in Lumbini estate, twelve years after the great Kalinga War. After having been convinced that the Kalinga people have forgotten their defeat and misery, he established a Pillar at Kapilavastu (Kapileswar) and put an inscription on it and worshipped Konakamana, Buddha (It is this inscription) which was discovered in 1928 at Kapileswar.

In 233 B.C., Ashoka installed an edict at Brahmagiri in Karnatak and Yeragudi in Andhra Pradesh.

In 232 B.C., Ashoka breathed his last.

In 225 B.C., Kalinga becomes an independent kingdom within seven years of the death of Ashoka. The fishermen dynasty migrated to the coastal areas.

During 192-170 B.C. for a period of 22 years Kharavela of Kalinga established a big empire defeating many princes in the north, west and south. He defeated

Magadha twice and brought back the Jinasana from Magadha.

After Kharavela the Chaitra Dynasty ruled Kalinga for about sixty years, after which Kolas became quite powerful. The Bhubaneswar town then called Buddheswar was established in 129 A.D. Kolas occupied the whole of Kalinga, but left some areas where Buddhism existed at Lumbini estate, where the Sakyas accepted the supremacy of the Kolas but were not vanquished.

By 490 A.D., the Kolas became more powerful and Kalinga was known as the Kolan Empire. The Buddhist sculptures and architectures were completely destroyed from the Kapilavastu region. The Ashokan Pillar containing the relics of Buddha was also destroyed. With the help of Mallas and under the leadership of Om Debaputra Bhikshyu Shakasa, the Buddhist Monks took away one copy of the birth place plate of Buddha and the earthen urn found inside the Pillar to the distant Himalayan region for preserving the memorials of Buddha there.

In 484 A.D., the Pillar of Konakamana was destroyed. The Buddhists could only take away a copy of the inscription and the image of Maya Devi to the Himalayan region. The statue of Konakamana could not be taken to Himalayan region. It was taken to Puri later and it is still worshipped as the Konarkadeva in the Indra Temple within the premises of Sri Jagannath Temple of Puri.

From the 6th to the last part of 11th Century A.D., the Soma Dynasty also known as Kesari ruled different parts of Orissa. They were Saivites who also took to Vishnu worship. In 556 A.D., taking a portion from Ashokan Pillar installed at Kapileswar, the Bhaskareswara Linga was installed. The Kapileswar Linga was also installed taking another portion of the Pillar. The Mallas who had brought the relics but were converted to Saivism later under pressure continued to worship Lord Shiva. From this period the name of Kapilavastu was changed to Kapileswar. Buddhist fame was completely extincted from this place and Bhubaneswar became a Saivite Centre.

In 638 A.D., when Hiuen Tsiang came to Kalinga there was no Buddhist Sculpture left in Toshali. However, he wrote about the Buddhist Rock and Sculpture at Konakamana Port or Charitra Port which is the present Konarka.

By 720 A.D., the Buddhist sculptures were destroyed from the Konakamana region, but only the image of Konakamana was left. It was worshipped afterwards as the "Sun God", although it was a statue of Buddha of Bhumisparsa Mudra. Purandar Keshari, the Emperor in 720 AD destroyed the Stupa and built a temple there which later on became the site for Konark Sun Temple built by the famous Ganga King Narasimha Deva.

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CHAPTER-II

PARENTS – SUDDHODAN AND MAYA DEVI

Suddhodan, the father of Buddhadeva was earlier known as the King of the Lumbini region of which Kapilavastu was the capital. The Sakya dynasty was actually never a great dynasty and Suddhodana was the son of a small estate owner or a Zamindar as described by Dharmananda Kosambi in his book "Bhagaban Buddha" at P.131. It is quite evident that Suddhodana was a proprietor of a small estate in the vast Kalinga kingdom of Brahmadutta.

It is written in the Mahapadan Sutta of Mahavagga that Lumbini was a small estate of the father of Buddha. It is known from the famous Tripitaka that Suddhodan was one of the owners of a small estate named Lumbini in a vast empire. Suddhodan's father-in-law's estate Devadaha was adjacent to Lumbini. In between the two estates was the river Rohini. This river, much of which has been merged in Kuakhai, a branch of Mahanadi can still be seen in many places between Andharua near Bhubaneswar and Puri.

In Nepal where Buddhism had not entered till 6th-7th century AD, at the Tarai region, there is neither any trace of the name of Kapilavastu nor any village with

paddy field. No area known as Lumbini ever existed in Nepal. Probably a pillar was erected with the duplicate birthplace plate to keep in tact the information regarding the birthplace of Buddha, which Ashoka had visited.

Mayadevi :

Debadaha Koliya was the founder of the Kola dynasty. The people of this region were never friendly with the Kings of Chaitra dynasty of the Kalinga kingdom. Mahamaya, wife of Suddhodan was the daughter of Anjana, the eldest daughter of Devadaha Koliya. The other three daughters were Anasuya, Kausalya and Kanchana. Prajavati was her younger sister who later on became the wife of Suddhodan. Yoshodhara also called Gopa was the daughter of Dandapani, son of Anjana. Thus Goutam, son of Mahamaya was married to the daughter of his maternal uncle Dandapani. Devadutta was the son of Dandapani who was the brother- in- law of Suddhodan. Inside the premises of Konark temple, the temple of Mayadevi was later discovered in a ruined condition, but there was no image of Mayadevi there. Mayadevi, the mother of Buddhadeva was also famous as Adimata Mahamaya and her image was worshipped as a Hindu goddess in a temple built for her by Brahmadutta. In Charitra Port (the present Konark) Buddhadev and his mother were revered and it attracted the notice of the people. Mayadevi had died 7 days after Goutam, her only son, was born. Goutam was brought

up by his step mother Prajavati, younger sister of Mayadevi, who got married to Suddhodan later.

River water dispute between the two estates :

Goutam had proficiency in all the branches of knowledge and was very handsome and amiable. He followed the sankhya school of thought of Kapila. He was the disciple of Alarakalam of Kesapatta town. This is now Keshapura of Kishan Nagar police station of Cuttack district in Orissa. He did not believe in God. He was a moralist. There were frequent disputes between the Sakyas, his own kinsmen and the Kolas, the people of the region of his father-in-law cum maternal uncle regarding the distribution of water from a rivulet Rohini to the paddy fields. Both the parties were warriors as well as cultivators. As described by Kosambi in his book 'Bhagaban Buddha' the small rivulet Rohini was flowing in between the two estates. Goutam tried to have a mutual understanding between Sakyas and Kolas, but failed and he was disturbed badly by bloodshed and conflicts. There started a fight between the two parties regarding the water disputes. So Goutam deserted his little son Rahul, old father, step mother and young wife Gopa. After taking permission from his teacher Alar Kalam in the town of Keshaputta in Kola region , he crossed river Anoma i.e. present Mahanadi and putting on the robes of an ascetic went to Magadha.

CHAPTER-III

MAGADHA & KALINGA

Meets Bimbisara of Magadha :

Goutam went from Kapilavastu to Devadaha (Gobindapur) and then to Keshaputta(Keshapur) and Dharmasila (Dharmasala). Then he went through the present Jajpur Road and crossed Anandapur, Keonjhargarh, Champua, Chainbasa, Kharasuan and reached Rajagriha in Magadha. While he was wandering aimlessly he had met Bimbisara, the Emperor of Magadha in Rajagriha.

When Bimbisara, the Emperor saw him he was astonished at this most handsome young ascetic and asked about his ancestry and whereabouts. Buddha replied calmly "There is O' King, straight from here a country at the slope of the Hemagiri, rich in wealth and heroes who dwell among the Tolashas, I come from." This reply has been described in Prabbajja Sutta and in Suttanipata, published by Pali Publication Board. Bhubaneswar was known as Hemagiri as can be seen from Kavya Chandrabhaga by Radhanath Ray and Kirtibasa Daitya Badha a portion of Sharala Mahabharata by Sharala Das, Kedar Gouri by Radhanath Ray and from the Sanskrit book Swarnadri Mahodaya.

Kapilavastu of Tosala presently called Kapileswara at Bhubaneswar is situated to the South of Rajagriha and both of them stand almost on the same meridian (Rajagiri 85°30'E, BBSR 85°45'E) and the distance between them is approximately 660 Kms. On the otherhand, the site of Tarai pillar which is now identified as Kapilavastu is situated on longitude 85°E in the North West direction of Rajagruha and the distance between the two places is 275 Kms. approximately from Rajagruha. So called Kapilavastu of Nepal and Rajagruha are not located in a straight line. Even from the standpoint of latitude whereas Rajagruha is situated on the latitude 25°N while Kapilavastu Tarai region is located on the latitude 27°30'N. So these two places cannot be taken to have been situated in a straight line. Kapilavastu (Kapileswar of Bhubaneswar) and Rajagruha are located in a straight line.

It is described in the Nidana-Katha-Jatak Part-I, by Bhadanta Ananda Kausalyana that it took 60 days to Buddha to traverse from Rajagruha to Kapilavastu to cover a distance of 60 Yojanas (approximately 660 Kms) at a daily average of one Yojana i.e. 11 Kms. Whereas Kapilavastu of Tarai region is in a distance of 300 Kms. from Rajagruha.

Hemavantagiri referred to by Buddha was later on known as Swarnakuta Giri or Swarnadri. This was a mountainous region comprising Kapileswar and Bhubaneswar which included the forest Chandaka which

was renamed after Chhandaka, the horse groom and charioteer of Buddha. Khandagiri, Dhauligiri and Udayagiri hills belonged to this area near Hemavantagiri.

There is no geographical or historical account of the routes, roads and ways Buddha followed starting from his renouncement of the world till his arrival at Magadha except in Buddhist religious books.

Tapussa & Bhalika :

In the Santike Nidana of the Jataka and the Mahabagga of Vinaya Pitaka, it is written that at the end of four or seven weeks two merchants Tapussa and Bhalika came travelling from Kalinga (Orissa) and being intimated by a divinity they approached Buddha, and offered him rice and honey cakes (Madhupindakam). The two persons in the whole world who for the first time accepted Buddhism were the two merchants of Kalinga namely Tapussa and Bhalika. They met Buddha in the Uruvella forest while they were going for their trade with merchandise in 500 bullock carts. At that time Buddha as described in Lalit Vistar after attaining the Enlightenment was in a starving condition in that lonely forest and still his body was looking quite fresh and handsome. Buddha's acceptance of food from the two merchants goes to prove that they belonged to the same region and must have communicated well for gaining confidence. This is possible in case of persons belonging to the same area or region. Besides Buddha also went in their cart to the Mrugadava forest of Varanasi (Saranatha).

While these two merchants were on the way back from Hastina, Buddha came with them to Rajagruha. All these events indicated that Buddha and these two merchants belonged to one region i.e. Kalinga and understood each other pretty well.

Buddhadeva had given teaching in Palli language. It is known that the then language in Kalinga was Palli. The stone inscription of Kharavela after five centuries was written in Palli and that is the only edict carved in Palli language. The Madhupindakam with honey given by the two traders is nothing but the *Arisa Pitha* so popular in Orissa. The drink *mowtha* consisted of roasted *sakhu* (Jaba churna i.e. barley with ghee, juice of pomegranet (Dalimba in Oriya) and sweet (sugar, molasses, etc.), stirred together with cold water and strained, neither so thick nor so watery which gives strength readily and removes thirst and fatigue.

Ashok had constructed a pillar in Kapilavastu where Buddha's birth rites were performed. But the forest area where Buddha was really born later on became famous as Bhubaneswar. Bhubaneswara is actually one of the names of the Buddha. Bhubaneswar has now become the capital of Orissa. It is really surprising that after 2600 years even now one can notice the name of Kothadesha for Koladesha, Lembai for Lumbini, Kapileswara for Kapilavastu and many more names. Buddha after his renoucement had accompanied by Chhandaka, the horsegroom. So the Sakya king Suddhodan named a

village near Kapilavastu as Chhandaka which has now become Chandaka, where a dense forest even now exists. The present Vani Vihar (Utkal Unieversity) area was part of the Chandaka forest. Till 1817 in all Government records, there are clear references to the Lembai, Kothadesha, Koladesha, Sailo, Anardha, Dandimala, Tapanga, Deogaon, Kadanda, Kodinda, Kapileswara, Satyabadi, Delanga, Pipili, etc. These names can be seen in various Jataka and Tripitakka and Haridravansam. Nepal does not have any such habitation.

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CHAPTER-IV

A PRINCE DIES

The Aditya Clan :

Dharmananda Kosambi in his book "Bhagawan Buddha" has written that the Sakyas and Buddha belonged to Aditya clan who were of solar origin. Sakyas belonged to the Aditya clan. As quoted in Suttanipata, Buddha himself has said the following :–

"Adichcha nama gottena Sakiya nama jatiya

Tamhakula pabbajitomhi na kame abhipatthayam"

Translated into English it means that, "I am a descendant of the Sun, Aditya by clan and Sakya by birth. From that family I have gone out having no longing for sensual desires." This explanation he has given to Bimbisara, the then Emperor of Magadha. It is very amazing to note that still Aditya clan can be seen in Orissa among the Kshyatriyas. The feudatory king of Narasinghpur, ex-princely state of Orissa in Cuttack district and Kshatriyas of Kujanga in Jagatsinghpur district belong to the Aditya clan, known in the history as solar kings. The Vaneswara valley site of Narasinghpur (now a Block and Tahasil in Cuttack district) contains images of of Prajnaparamita, Tara, Buddhadeva, Padmapani Avalokiteswara etc. Many parts of

Narasinghpur estate are full of Buddhist sculptures. Remnants of a pillar with images of Buddha can be seen in Bhattarika temple on Mahanadi near Badamba.Due to religious upset by Saivism, the Rahula group of Buddhas are seen in Narasinghpur as Shivaworshippers.

The Great Demise :

The news spread that the Tathagata was going to have His Parinirvana (demise) in the estates of the Mallas on the fullmoon day of month of Vaisakha which also happened to be Mesha Sankranti, the first day of the solar month of Aries. The bereaved Mallas who belonged to the Vasistha clan came to Him with their families and worshipped Him. They cremated Him after his 'Maha Parinirvana' (great demise) with the respect of a 'Rajachakravarti' as given in Maha Parinirvana Suttam . Mallas denied to give his ashes and bones to any body and they came to His birth place, Kapilvastu. The Mallas had entered Kalinga with Buddha's ashes and bone. Emperor Brahmadutta had received them and worshipped the tooth of Buddha keeping it inside a golden casket and renamed his capital as "Dantapura". He also built a stupa with the statue of Buddha, also known as "Konakamana" in that city of Charitra port as that was the route by which Buddha had travelled with his wife and son. A stupa was built in His birth place by Brahmadutta, Emperor of Kalinga and the ashes and bone was kept there. The Mallas migrated with their kins to Kapilvastu to worship the relics of Buddha as can be

seen from the book Bhagavan Gautam Buddha by Uttama Bhikshu.

The Mallas belonging to Vashistha clan are still to be seen at Kapileswara near Bhubaneswar. They are now nearly 500 families. These families have inter marriage system only among themselves. They are now known as Mallias. After the religious transformation they have become worshippers of Shiva, but all of them strongly believe that Buddha was born at Kapileswar.

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CHAPTER-V

KAPILESWARA & KONARKA

Saivism in Kapilavastu :

The first Kapileswara Linga was previously worshipped by the sage Kapila and then by Suddhodan father of Gautam Buddha. The second Kapileswara Linga was installed by the Mallas who were worshipping the sacred relics of their beloved Buddha in a stupa. After the stupa and then the pillar erected by Ashoka was destroyed by the religious fanatics, the vase containing the relics of Buddha was removed and it still lies vacant, and on it a Linga is installed which is the third Linga of Kapileswara. It is like a coverlid and bears a hole and reminds the Mallias the birth place of Buddha, as mentioned by A. Barth and Dr. A.Cunningham in their book 'Religions of India' published by the Archaeological Survey of India. The Mallias who are the main worshippers now claim that the outlet was aimed at respiration of Linga. Now only the third Linga is worshipped.

The Brahmins of Kaundinya clan who were the priests of the Sakyas are living in Kapileswara area since last 2500 years. They were worshipping the stupa till 5th century AD and after the stupa along with the

pillar was destroyed it was replaced by a Shiva Temple. Then they have become the cooks of the Kapileswara Temple.

It has been referred to in many *puranas* written after Gautam Buddha that Kapila Muni the propounder of Sankhya philosophy meditated for many years at Kapilavasthu and the place was known as Kapilavasthu after him. After the extinction of Buddism, Kapilavastu became a full-fledged seat of Saivism, and renamed as Kapileswara. The people of Kapileswara believe that their place was sanctified both by Kapila Muni and by the birth of Buddha. Even those Mallas (now Mallias) who are worshipping relics of Buddha while pouring water upon the Sniva Linga use to call aloud – "Oh Sage ! Kapila".

Konakamana and Konark :

It is doubtless that the present Konarka area is the Konakamana region. The remnants of the temple of Mayadevi in the premises of the present ruins of the Konark temple clearly establish that Konark was a Buddhist shrine. The image of Buddha recovered from this area is worshipped as Dharmaraja at Puri Jagannath temple. The Mayadevi temple bears ample evidence of the fact that the site of Konark temple was a Buddhist shrine. When the temple was built Mayadevi was taken as a Goddess and there was no religion called Hinduism then. There were either those who followed the

Karmakanda of the Vedas and the philosophy of the Vedanta or the Upanishads and followed the Bhagabat Gita and others who believed in Buddha's philosophy, not called Buddhism by that time.

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CHAPTER-VI

NEPAL AT THE TIME OF ASHOKA

Why was there delay on the part of Ahsoka to go to the birth place of Buddha? This doubt can be removed only by the assumption that Ahsoka was very much hesitatant to enter the war ravaged Kalinga immediately after accepting Buddhism. He had to wait for a long period of 12 years to come to the birth place of Buddha, because by that time, the situation in war-ravaged Kalinga had changed for the better because of Ashoka's love for peace, efficient and gist administration, and his affectionate messages to the people. Ashoka never had a battle with Nepal. If Buddha was born in Nepal, after embracing Buddhism, Ashoka would have visited Nepal more than once in 12 years. There is no record of his visit even once in his life.

There may be a question that in case we accept Toshali of Kalinga as the region where Buddha was born, why did it not occur to Hiuen Tsiang to come over to the birth-place of the Lord during his sojourn here? The answer is that by the time Hiuen Tsiang came in the 7th Century AD, the whole region of Kalinga was a land of Saivites, and the Buddhist monuments were in utter ruins. The Sakyas and the Kolas had left the country in large

numbers and took refuge in far off forest tracts because of the oppression of the Saivite Kings. We do not find a single name of a place starting with Kapila in Nepal today. 'Rummindei' is a creation of Dr. Fuhrer. When the same Sakyas, Kolas are still found exclusively in Orissa, and when Mallas (Malias), the true worshippers (Upasakas) of Buddha are found in great numbers in Kapileswar near Bhubaneswar, will it not be ridiculous to put the birth place of Buddha in the Tarai region of Nepal ? Would the historians answer this question?

No Kapilavastu in Nepal :

Dr. Cunningham in his "Ancient Geography of India" points out the place where from the Tarai inscription had been discovered is not at all related to the name Kapilavastu or even the name Kapila. There is no village or town starting with name Kapila in Nepal. And the noted historian Dr. Smith asserts that the place of the discovery of the Tarai inscription was never called Rummindei; it was a forged name given to it by archaeologist Fuhrer. Besides it has been proved that Buddhism had not been adopted in Nepal till the 6th century A.D. In face of all these clear-cut statements of noted scholars, it is quite sane to focus our attention on the village Kapileswara in Bhubaneswar in Orissa.

The centuries old Kapileswara village has got some similarity with the Kapilavastu in name and a region nearby called Lembai is similar to Lumbini. According

to Tripitaka, Lumbini was a small estate with its capital at Kapilvastu. Till recently, as can be seen from maps of 1817 AD there was a Lembai Pragana; and Kapileswara was a part of it. Besides, the inscription of Kapileswara village corroborates the statement of Tripitaka and the Kalinga war of Asoka. The mention of the era of Buddha and the name of the scribe in the said inscription help us to take this as genuine.

Shri Mohapatra's research :

Dr. Fuhrer discovered the Asokan stone inscription in the Nepal Tarai in 1896. The Kapileswara birth-plate, also evidently an Asokan stone inscription, was discovered 32 years later. A great deal of discussion on the Kapileswara plate appeared in the Indian Historical Quarterly (vol. V) in 1929, but no research was conducted on it. Research scholars both inside and outside Orissa and India did not examine the evidence with any seriousness and it was left at that, till Chakradhar Mahapatra conducted extensive research on the subject and brought out a book named "The Real Birth Place of Buddha" published in 1977.

Mr. Chakradhar Mahapatra argues that an Asoka-pillar existed at the then Kapilavastu and the present Kapileswar, which recorded the birth. It was destroyed in religious disturbances in Orissa. The Buddhists erected a second pillar in the then inaccessible Nepal Tarai, and engraved on it a duplicate of the original inscription. This is why, we are told, the date of the epigraph in "the

Buddha era" and the name of engraver Chundray are not mentioned on Rumindei pillar. The duplicate plate makers were at least honest enough to remain silent on the date of the inscription and did not repeat the name, "Chundray". It is also a fact that this pillar is devoid of the characteristic Asokan capital. It looks very much different from the standard Ashokan pillar.

No Lumbini in Nepal :

The noted historian V.A.Smith challenges this statement of Dr. Fuhrer and comments – "This gives no further evidence for Fuhrer's assertion and it appears that neither the Nepalese officials nor the hill-men called it Rumindei." This was forgery of the name by Fuhrer in order to convert his discovery to a conclusion and to relate it with the name Lumbini. And uptill now it has become the conclusion. But later on he (Dr. Fuhrer) admitted that there was no such name ever called Rummindei in Nepal. From the Mahabamsa section of the Tripitaka published later, it came to be known that Lumbini was a feudal (zamindari) area, and not a village or a place.

In Nepal, not only the name Lumbini, but also the name Kapilavastu is rare. The statement of Dr. Cunningham in his book 'The Ancient Geography of India' bears testimony to this: No trace of Kapila has yet been discovered at the foot of the Himalayas. After the recognition of these areas as the birth-place of Lord Buddha, only recently (within sixty years) these names are being used in the maps and official documents.

Another important fact is that a temple of Mayadevi, Buddha's mother, is also found at so called Lumbini. But R.R.Diwakar says that this temple must have been built later, as the building of temples was not yet in vogue during the time of Asoka or for five centuries thereafter in Nepal.

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CHAPTER-VII

THE KAPILESWARA PLATE

Many historians are of opinion that the scripts found in the Tarai inscription have no similarity with the script of other inscriptions of Asoka's time. If scholars take up the study of this Tarai inscription with all seriousness, it will be crystal clear that this inscription does not belong to the time of Asoka, nor does the pillar containing the inscription.

In the month of March 1928 a stone inscription like the one found in the Tarai region was found in Kapileswara, a village then one mile away from Bhubaneswar, the present capital of Orissa State. Now it has become a part of the city of Bhubaneswar, the part called the old town.

The Kapileswara plate, first brought to public notice by Mr. Harenchandra Chakaldar of the Calcutta University was procured about March 1928 by Mr. Birendranath Roy for his private museum at Puri from a farmer of the village of Kapileswara, situated nearly a mile to the south of the famous Lingaraj temple at Bhubaneswar. The farmer had found the inscribed stone slab set in the mud wall of his hut. This is all the information which Mr. Roy and others could gather from him.

The Lingam of the Bhaskareswara temple of Bhubaneswara was proved to be a portion of an Asokan pillar by the eminent historian Mr. Rajendralal Mitra in 1880 and then supported by Dr. N.K.Sahu and Dr. K.C.Panigrahi, two eminent historians.

The Orissan specimens of Asokan arts have no lustrous polish as exemplified by the elephant figure at Dhauli, and that they exhibit indigenous characteristics, being the products of the local school of art, executed in local stone. Even the Kapileswara stone inscription has got a number of spots, and it is not polished.

Prof. Dr.K.C.Panigrahi. who accepts the sculpture of the Linga as an Asokan one on the supposition of its indigenous nature of workmanship, assures us that the figure was detached from the original column of Asoka by the 5th century A.D. when, according to him, it received on its body the two short lines of Brahmi inscriptions, and that the chisel marks on it indicate the attempts of breaking it into pieces by the fanatic Saivas, who transformed the Buddhist column into a Siva Linga.

The Linga formed out of a piece of the original Asoka pillar was named Bhaskareswara, another name of Buddha meaning the Sun God certainly it had connection with Buddha, because of the fact that Buddha is frequently designated as 'Arkabandhu' and 'Adityabandhu' meaning of friend of Sun God.. As the lingam was converted from the broken pillar containing Buddha's moratal remains, the name Bhaskareswara was

given to the Linga. Even the name Bhubaneswara is derived from one of the names of Lord Buddha.

Sankasa :

When all the sculptures of Kapilavastu, the birth place of Buddha, were destroyed, some of the most devout Buddhists led by Bhikshu SANKASA in 5th century AD thought over as to how to keep the memory of Buddha intact.

The seal scribed with "OM DEVAPUTRA BIHAR KAPILAVASTU BHIKSHU SANKASA" alleged to have been recovered from that place relates to 5th century. Because the BHIKSHUS kept it concealed in such an inaccessible place after the original birth place was damaged. That could never have been the palace of Suddhodana surrounded by the paddy fields. Retaining the text in a copy, they had handed over the original plate to the faithful Mallas and went away to Nepal. The said original plate contained 90 letters. So following the principle of truth they also kept 90 letters in this latter version of the birth plate. But they dropped the name of the scribe and the date, because they would have been far from the truth, the cardinal principle of Buddhism.

In course of time it so happened that Buddhism became completely extinct in the real birthplace of Buddha. Likewise the followers also could not take the image of Konakamana. They took an exact copy of the inscription installed in the Konakamana stupa, and placed

it building a pillar in the Himalayan Tarai area. As the image and pillar of Konakamana were situated in the seashore, likewise they constructed the pillar on the bank of a great tank. The present Konark was the site of the original Konakamana stupa and the Ashokan inscription.

Then after some time they perhaps took away the remnant of bones and sacred ashes of Buddha from the ruined stupa at Kapileswara and after constructing a new stupa put those bones and ashes there.

Conclusion :

In the end it may be mentioned that according to the old Buddhist literature Kapilavastu was the capital of Lumbini. But the stone-pillar which Asoka got erected in the birthplace of Buddha, the name of Kapilavastu never occurs. Because Sakyamuni was born in the estate called 'Lumbini' (Asoka refers to Buddha as Sakyamuni), Asoka exempted land revenue from the residents of Lumbini and he offered his worship at the place where Buddha was born. No king exempts land revenue from a town or only the capital of an estate. It is exempted from an area, a village or a group of villages. This estate then called Lumbini was later known as Lembai Pragana.

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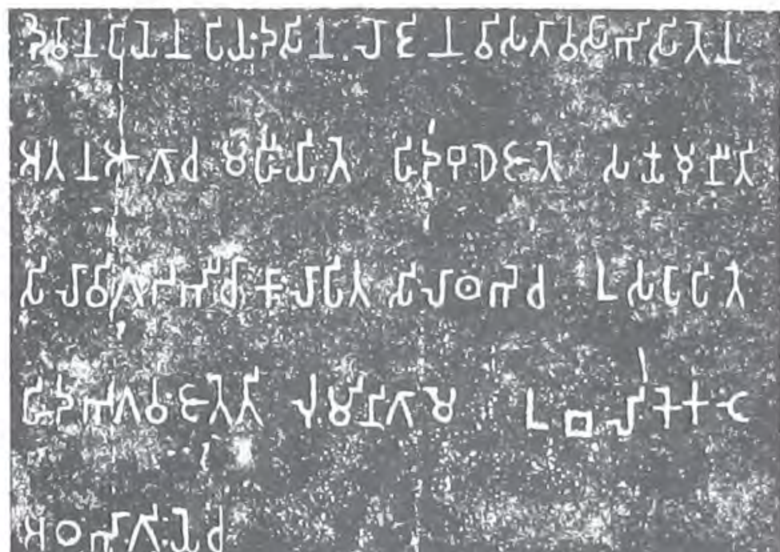
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SOME RELEVANT MAPS AND PHOTOGRAPHS



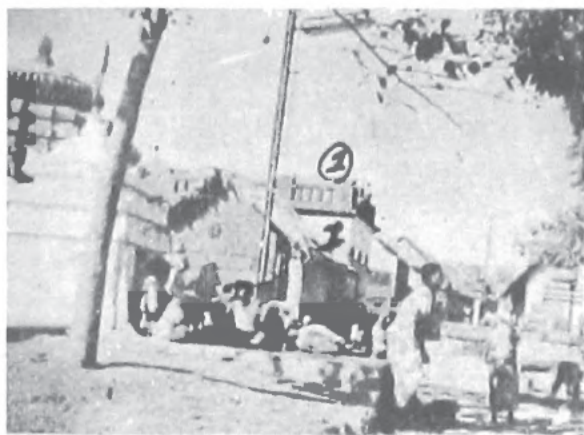
[The dissimilarity of the Tarai Pillar No. 1 (୧) with a standard Ashokan Pillar No. 2 (୨)]



[Tarai Pillar Inscription]



[Kapileswara Pillar Inscription]



[The Kapileswara Village]





[In the foot of the Hemavanta rock of Toshala at Kapileswara]

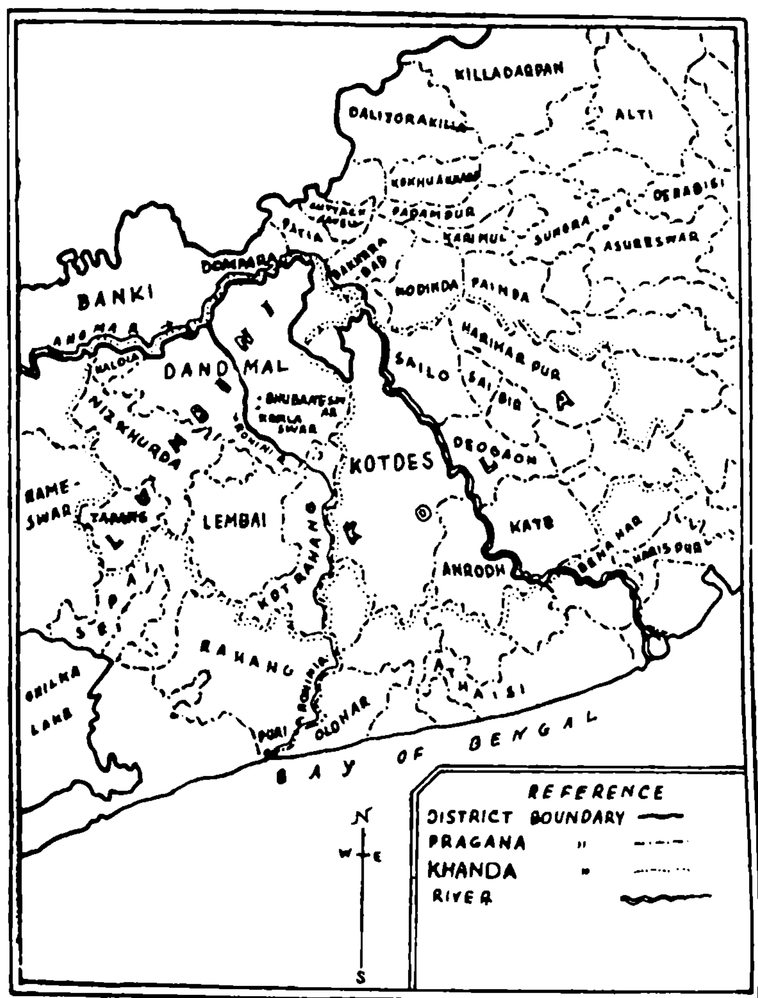
[Travelling routes of Buddha]



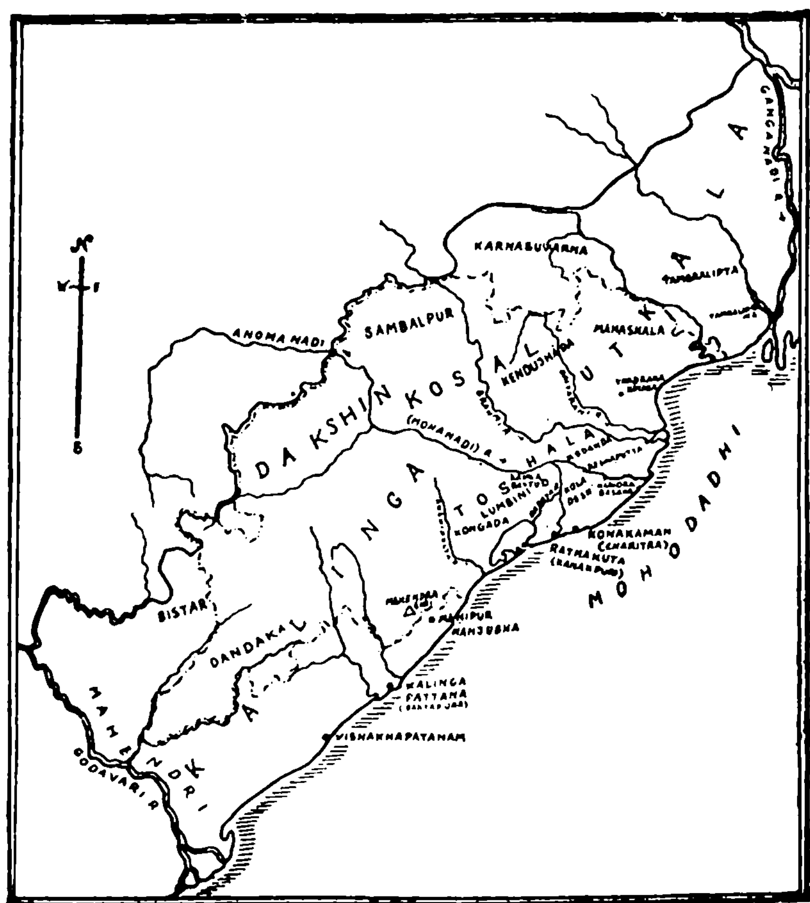
[Konakamana Buddha image in Puri temple]



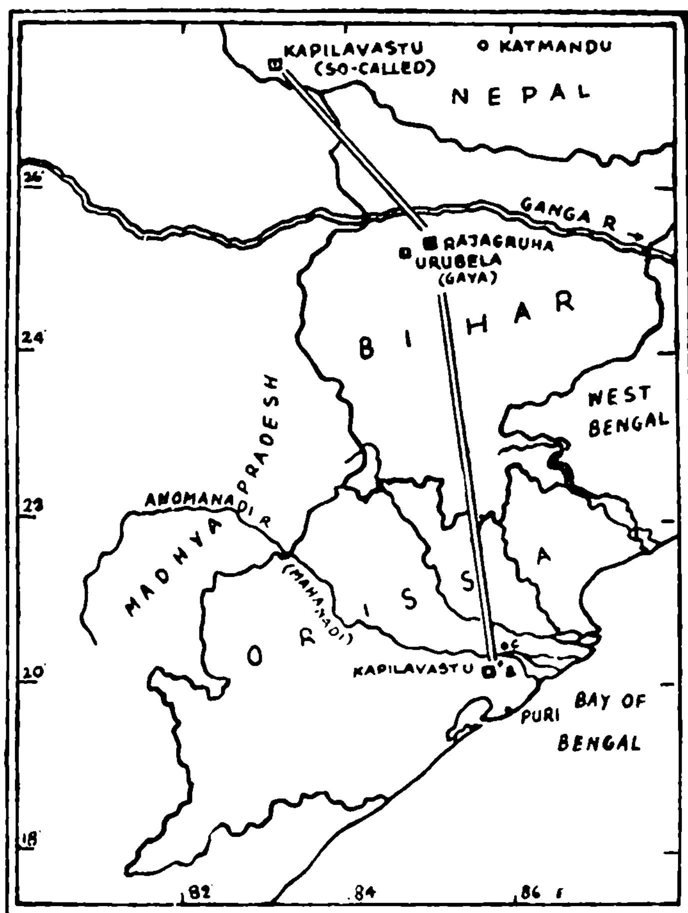
[Image of Buddha named as Dharmaraja]



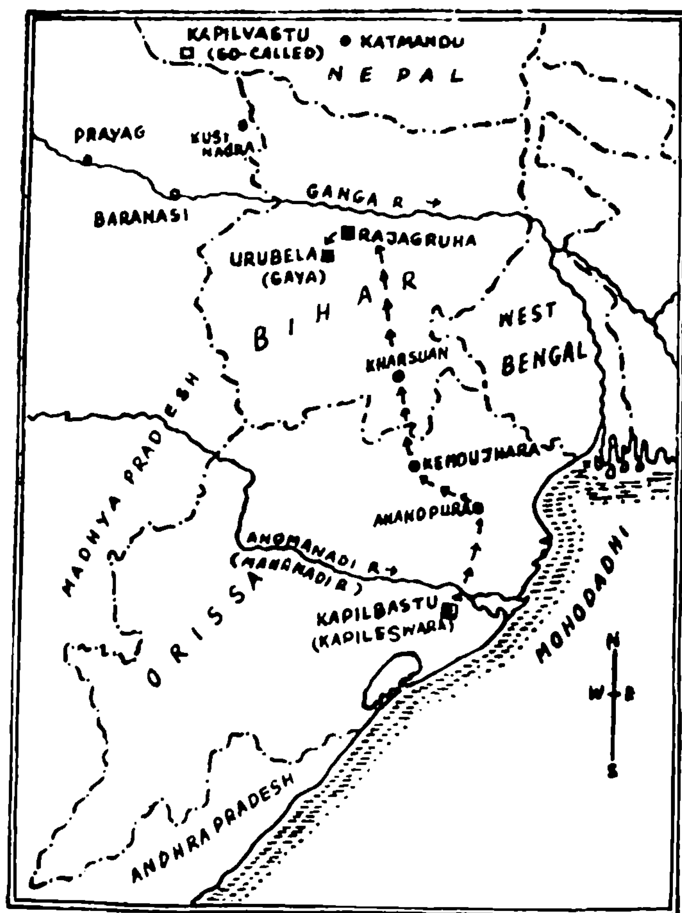
[Lembai, Kotades and Deogaon in 1817 map]



[Kalinga Kingdom of Brahmadutta in 6th century BC]



[Socalled Kapilavastu, Rajagriha & Kapileswar]



[The first route of Buddha]



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(1) **The Birth Place of Buddha – Yesterday's Kapilvastu To-day's Kapileshwar.**

(2) **Jayadeva and Geetagovinda.**

(3) **Dating of Oriya Language.**

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